

GRAMMATICAL STRUCTURE OF THE HARAPPAN LESSONS

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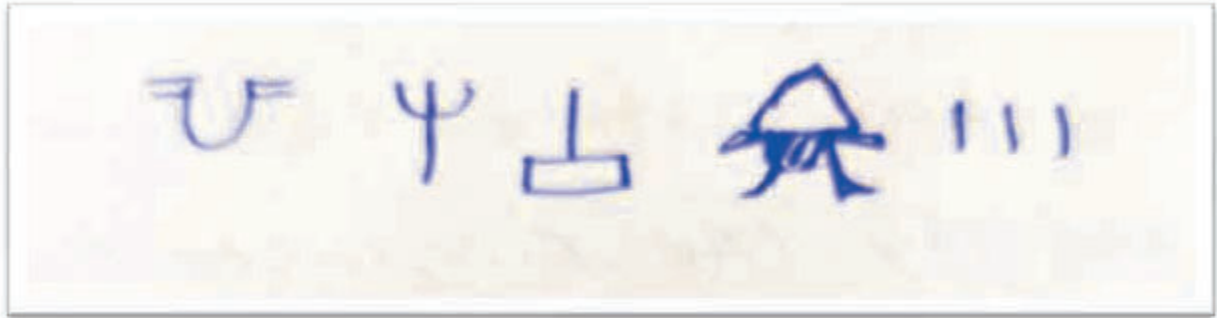
ABSTRACT

This deeply and long deliberated research paper reveals the grammatical structure (grammatical theme) of the Harappan's short and long lessons incorporating the pictorial symbols marked/ inscribed on small seals, tablets, plates, terracotta objects, ceramic materials and other objects found from the excavation sites. It has been deliberated and considered by many scholars that writing system of Harappan script is an ideo-syllabic (logo-syllabic) who have done research on Indus civilization and its script. And, it has also been thought out that about 200 basic graphemes (root graphemes) and, by combination of prefix and suffix (affixes), approximately 419 signs/symbols have been used in Harappan symbols and lessons. Literal value and meaning of graphemes were obtained on the basis of their/its similar sound and established customs/conventions and, by combination/integration of graphemes, words were read/ understood according to context/ references. It has further been considered and accepted that the language and script of the Harappan people was one of the proto/pre-Dravidian languages.

On the basis of this view, pre-Dravidian Koya (Gondi) language of the present larger Koitoors (Koya Vanshiya people) of present India is strongly claimant of this civilization because of close relationship of the structure of Harappan language and culture with analogous structure of Koya language, its root morphemes and prevalent cultural values and social structure established by their ancestors in very ancient time and space that exists amongst them today also. Marked symbols and lessons on the Harappan seals have been deciphered meaningfully from right to left direction and from head side of the animal inscribed on it.

Numeral signs of the lessons have been used literally and adjectively according to the context and its notation has not been used in only numerical meanings but in other sense as well. Most of the Harappan lessons have been found concerning to the name of persons, towns, designations (portfolios) and enterprises (industries) which are analogous to the social, punem (natural belief system), polity, economic activities and cultural values of the pre-Dravidian Koitoors of India. Whatever archaeological evidences have been gathered/collected to date. How sentences of that language are structured? This information (knowledge) can be obtained by analysis of the marked lessons of the Harappa and Mohan Jodaro. Measuring signs (symbols of measurement) of the Harappan script indicate ending of a lesson which is read '**Aand**' or '**Aandur**' in Koya language as per context in a lesson. Framing of Harappan sentences have been done sequentially with subject, object and verb clause from right to left.

For example:



AAND OMAAL NAR MUTHAWAPOY MUN
MUN MUTHAWAPOY NAROMAAL AAND.

(IT IS THREE PHRARTY CHIEF PRECEPTOR NAROMAAL.)



AAND PEN SIRI TA GONDOLA

GONDOLA TA SIRIPEN AAND (THIS IS SIRIPEN OF THE COMMUNITY/GONDOLA)

KEYWORDS: Aal, Aand, Ta, Tor, Gondola, Muthawapoy, Pari, Pahandi.

METHODOLOGY: Researcher has applied root morphemes, words of pre-Dravidian Koya (Koian, Gondi) language, grammar of Koya/Gondi language and prevailing cultural values of the largest Koitoors of India presently and mostly inhabiting and densely populated in Central Indian Highlands to decipher Indus symbols and lessons meaningfully and its interpretation and explanation.

ACKNOWLEDGEMENT: Researcher would like to deeply extend gratitude to Tirumal Prakash Namdeo Salame (Amravati, Maharashtra) for his valuable suggestions, and conveys his gratitude to Tirumay Chandralekh Kangali (Nagpur), Prof. K.M. Metry, (Kannada University), Dr. Surya Bali (Bhopal), special gratitude to the common Koitoors of Central India for their true knowledge of nature and natural life style and extends affection and affinity to his beloved son Yatharth Ratan Gondwana, B.Sc. (Hons) Ag. for assisting in the work.

INTRODUCTION:

It is believed by the Koya people that the composition of koya-scriptures had been done thousands of years ago. Koya people also believe in the prevailing traditions that their scriptures (edicts/texts) were kept in the places named 'Pen Kada'. Pen Kada is a pious place of Koitoorian / Gondian people. During period of the couple Sambhoo-Gavara, Pahandi Pari Kupa Lingo developed and composed the Koya language.

CHARACTERISTICS OF HARAPPAN SCRIPT:

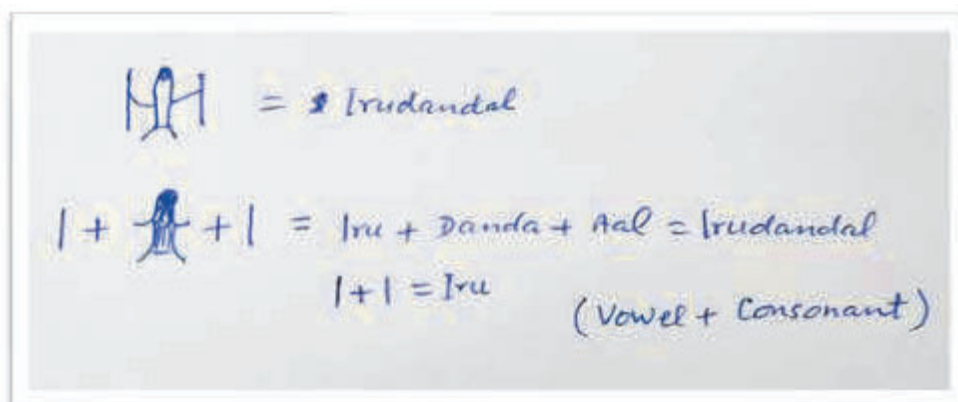
1. After analysis of the symbols of Harappan script, it is found that root form of symbols is mono-syllabic. Vowel-vowel, vowel-consonant, consonant-vowel and consonant-consonant combined together from poly-syllabic noun and verb clause.

For example:



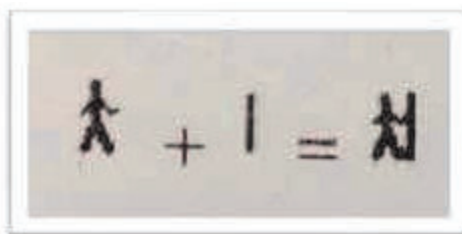
The above symbols are translated as (in same order from top to bottom):

- Amb + Aal= Ambaal (vowel + vowel)
- Nel + Pottu= Nelpottu (consonant + consonant)
- Tala+Poy= Talapoy (consonant + consonant)
- Moor+Aal=Muraal (consonant + vowel)
- Paraati+Aar=Paraatiyar (consonant + vowel)

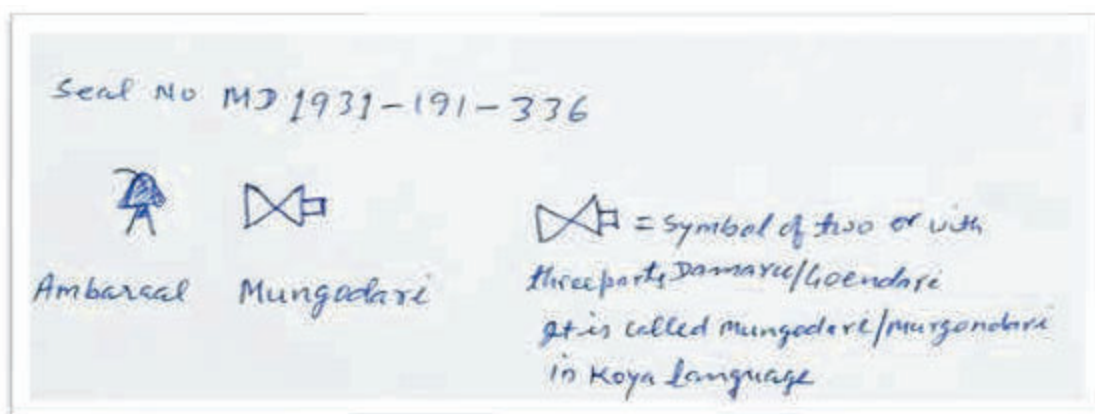


2. Adjectives are made by modification in basic noun or by combination of signs displaying their attributes. As:

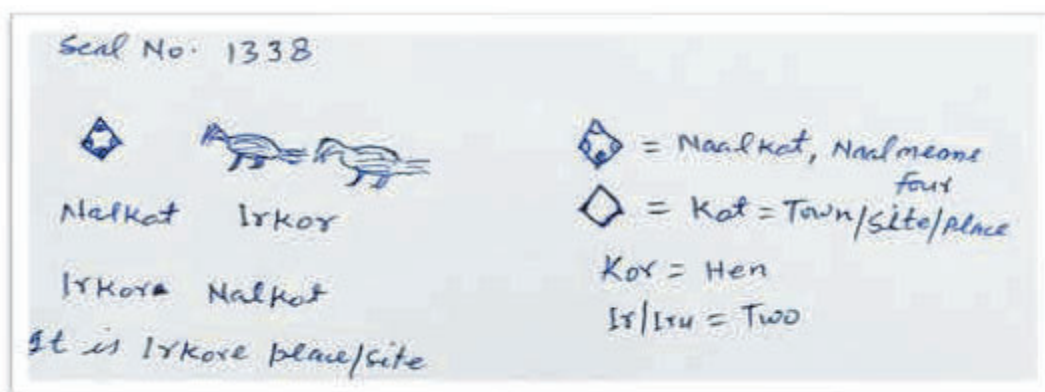
$$\text{Danda} + \text{Aal} = \text{Dandaal (R to L)}$$



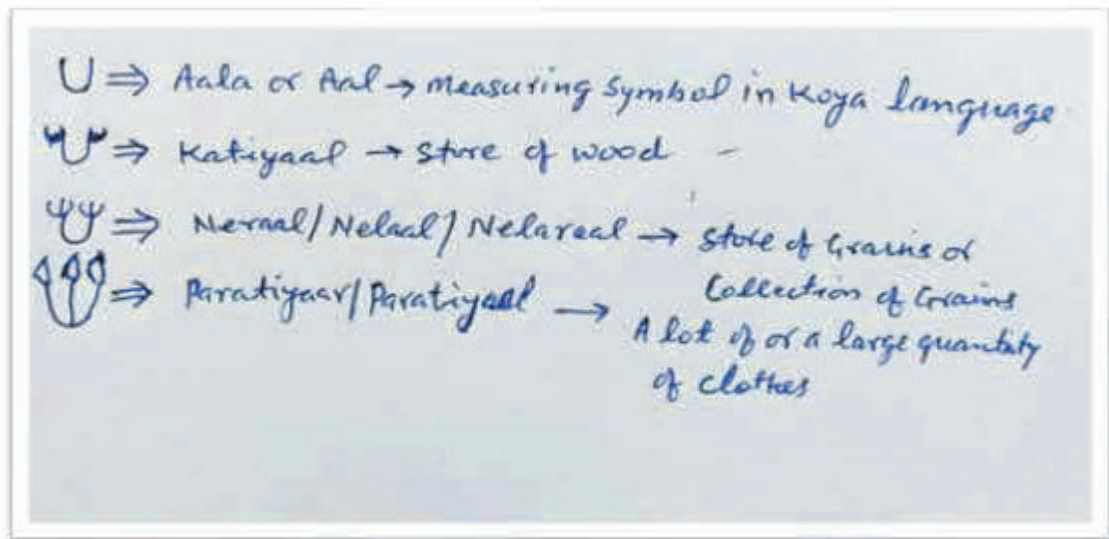
3. Plural form of Harappan Script is made in four ways:
a. By using same sign or symbol two times.



- b. By applying vowel distinct or different sign to root symbols.



- c. By putting symbols of objects to measuring sign Aala or Aal.

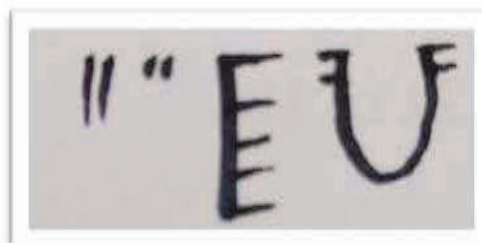


- d. By applying (using) long stroke sign before symbols.

4. Four main case suffixes have been used in Harappan Script.
a. This 'Amb' sign has been used as suffix for subjective case.



- b. Four types of signs have been used for genitive (possessive) case. These are Ta/Na, Tor/Nor, Keera/Kana & Aana/Aand in Koya language.



- c. This sign 'Kunsee' has been used as suffix for ablative case.



- d. This sign Saar/Aar/Salla has been used as suffix for locative case in the lessons.



There have been found two genders in Harappan Script.

- i. Masculine gender ii. Feminine gender.

Masculine gender has been used for male nouns and remaining nouns are used as feminine gender in Harappan lessons.

LANGUAGE TRANSLATIONS OF INSCRIBED LESSONS IN HARAPPAN SCRIPT

Following language translations of complex (difficult) Harappan lessons have been done meaningfully in Koya (Gondi) language which firmly represent Harappan lessons.

1. Seal no.: MD 1937-49



Omaal Naal Tor Noor Irbilambaal

Meaning: Irbilambaal a good / reputed person of the village.

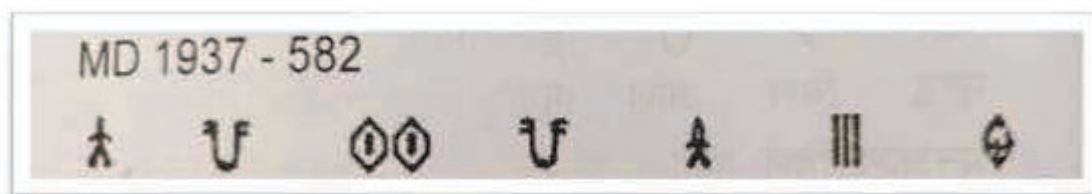
2. Seal No. HR 1940-372:



Keerang Aana Guder Kopara Paraatiyaar

Meaning: Signs of storage of ready/finished cotton clothes.

3. Seal no. MD 1937-582:



Aal Aana Donganor Aand Muthwapoy Mun Nelpatu
Captain Boats' is Chief preceptor First Western

Meaning: Western first chief preceptor is the captain of boats.

SOME LESSONS ON HARAPPAN & MOHAN JODARO
SEALS ARE EXPLAINED MEANINGFULLY:

1. SEAL NO 2576:



AAND PARAI BILSHUR KOLA SERAPOY KALTOR GONDOLA
GONDOLA KALTOR SERAPOY KOLA BILSHUR PARAI AAND
MEANING: COMMUNITY CLAN'S SENIOR MUKHIYA KOLA BILSHUR
IS GREAT.

NOTE: ACCORDING TO KOITODR/GOND COMMUNITY'S RELIGIOUS/
PUNEM BELIEF SYSTEM, KOLASHUR IS A HEAD
GURUMUKHIYA OF CHAR DEV (FOUR DEITIES) SAGA/
PHRATRY, WHO IS ANALOGOUS TO KOLA BILSHUR.

2. SEAL NO. 1040:



MEANING: HELPATU MENGATUGGA NARTOR MURAPOY POTUNA IRA
NUL KATYALAR AAND.
IT IS STORE/GODOWN OF GRANS, CLOTHES, FUEL OF HEAD
CHIEF POTU OF WESTERN MENGATUGGA VILLAGE.

3. SEAL No- 1187

7F 21

AAND PARATILAR ORU

MEANING: ORU PARATILAR AAND (IN KOYA)

HE IS OWNER OF COTTON (IN ENGLISH)

4. SEAL No- 1087

TALAPoy

IRU

OMANOR

BILAMBAAL

MANDIYAR

IRU

AANDUR

PAKAAL

KOTI

IRA

MUTHAWAPOY

MEANING: IRU MANDIYAR BILAMBAAL OMANOR IRU TALAPoy

MUTHAWAPOY IRA KOTI PAKAAL AANDUR

"THIS CHAIRPERSON TOPCHIEF OF BILAMBAALOMAL IRU

MUTHAWAPOY IS GRAINS COLLECTOR AND DISTRIBUTOR"

5. SEAL No- 2766

AAND

KOLVAI

MUTHAWAPOY

TOR

KEERAAL

SAI

TAGADI

MEANING: TAGADI SAI KEERAAL TOR MUTHAWAPOY KOLVAI AAND
CHIEF PRECEPTOR OF OFFICIALS OF JURY/ PANCHAYAT IS KOLVAI

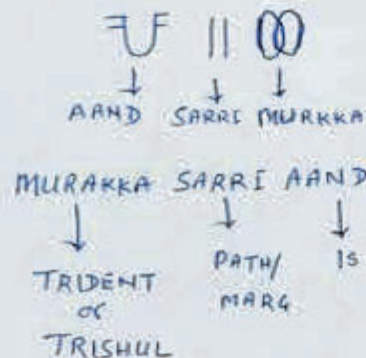
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A Dravidian Solution to the Indus Script Problem:

Work on Indus Script carried out by Asko Parpola though his work is important in view point of Tamil language but he could not able to explain meaningfully Indus symbols and its sense embodied in it.

From R to L, with the help of Koya language, some lessons from this work are being explained here meaningfully:

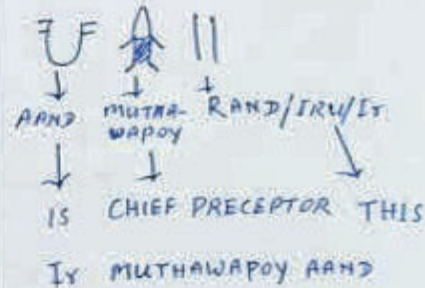
Page 20, Figure 22 & Figure 23



MEANING:

IT IS TRISHULMARG

For living happy and Peaceful life. Balance of Body, mind & Brain is an essential factor, some meaning is embodied in this lesson

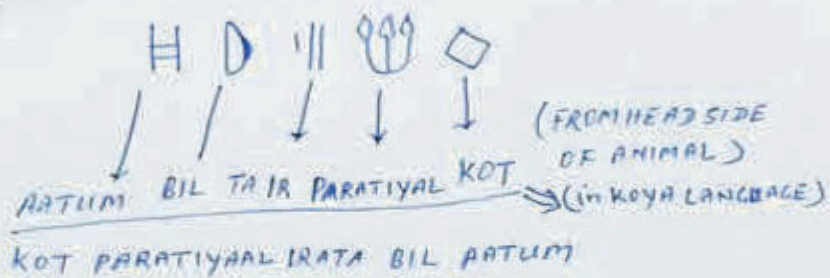


MEANING:

THIS IS CHIEF PRECEPTOR

There is a muthawapoy in Koya culture who has devised social Saga system and Pari/Clan system, and is/are worshipped by Koyas as Pen/pawen.

Figure 25 - Page 23: (FROM RIGHT TO LEFT)



"SALE MARKET OF VILLAGE COTTON STORAGE/STORE."

Figure 24 - Page 29:



MEANING: EXPLANATION -

KOT → VILLAGE

NERAAL → GRAIN OWNER

MUTHAWAPOY → CHIEF PRECEPTOR

NAR/NARU → NINE OF VILLAGE

OMAAAL → NAME

COMBINED TOGETHER → NAROMAAAL

i.e. # "VILLAGE GRAINS OWNER/STORER
CHIEF PRECEPTOR NAROMAAAL!"

CONCLUSION:

- So far, many scholars and linguists attempted to decipher the symbols and lessons marked on small seals, tablets and other objects but could not succeed to explain meaningfully.
- With the help of root morphemes, words and Koya culture of pre-Dravidian larger Koitoor/Gond, Dr. Kangali attempted and successfully deciphered about 419 basic symbols and lessons, though it has not yet been recognized by the scholarly world. Even no seminar or workshop is conducted by universities/ academia in India or abroad.
- It is a responsibility of dispassionate intellectuals to come forward to take the task of Dr. Kangali and analyze the data and information advanced by him and test its validity and disseminate to all over the World.
- Dr. Kangali has opined while deciphering Indus script in Gondi language that all symbols and lessons of Indus script can be deciphered meaningfully in Gondi language and on the basis of its prevalent culture.

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